

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 51, Vol. XXVI.

Saturday, December 17, 1864.

Price One Penny.

SYNOPSIS OF REMARKS

BY ELDER DANIEL M. WELLS, OF THE QUORUM OF THE FIRST PRESIDENCY,
IN LEEDS, OCTOBER 23, 1864.

(Continued from page 788.)

As the Work of God spreads and increases, the manifestations of evil are increasing in a similar proportion. Spiritual manifestations are of frequent occurrence in the world, and men are getting up certificates to prove that those things exist. It requires no certificate to convince me, for I can readily believe that they exist without. Let us be reasonable; let us have sense—some good, hard, common sense, that will lead us to cleave to the good and reject the evil, and cling to that which promotes virtue—that will benefit our kind and elevate the human soul, and that will exalt us here as well as hereafter. It is a source of joy to me to know that there is one spot on this fair earth where we can stand shoulder to shoulder and present an unbroken phalanx against the floods of sin and iniquity which cover the earth, and likewise, that my home is there, where my children can be free from false tradition, and where they, conse-

quently, can grow up in faith and power. In the Valleys the Saints can bring up their children in the nurture and admonition of the Lord. We, ourselves, can hardly be said to have begun to have faith; we have hardly commenced to ask our Father for blessings aright; yet some progress has been accomplished in that direction and towards that result. We have administered to the sick, and they have recovered; we receive line upon line, and precept upon precept; we have had good teachings to say, there has been a variety, yet all has been good; one part hits one, and another part hits another; they have been given under the influence of the Holy Spirit, and the Spirit gives forth no uncertain sound. The Gospel will save us if we let it, for it is the power of God unto salvation. Joseph Smith, when a mere boy, was exercised upon by the Spirit, and made to repeat, with regard to the salvation of his soul. In the place where he then

lived there was what is termed a "Revival" among the various denominations of religion, and he, not knowing which sect to join, on account of his being ignorant with regard to which of them was right, for it had not yet entered into his heart that all were wrong, happened, whilst in this condition of mind, to be reading the Scriptures, and whilst thus employed, he came to that part in James' epistle where it says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." He was honest enough in his feelings to believe those words, and, in accordance with their import, he went to the woods to pray; and, whilst he was kneeling, the Lord appeared unto him, and told him not to join any of the sects, as they were all wrong, for that they drew near unto Him with their lips, whilst their hearts were far from him. Was this remarkable? Yes, it was remarkable for an angel to come after men had been declaiming that the canon of Scripture was full; but it so happened that the Lord was not converted to sectarianism. Joseph Smith was honest enough to go to Him for instruction, and He was kind enough to give it unto him. He told Joseph that he would shortly bring forth his great Work which had been spoken of by the ancient Prophets. It stood over till Joseph was about 22 years of age. The plates upon which the Book of Mormon was engraved were hid up in the hill of Cumorah. The angel of the Lord warned Joseph that he must not think to get the plates in order to enrich himself, and it happened so, for his family being poor and in straitened circumstances, he went and tried to get the plates, with the view of the benefit they might be to him lurking in his heart, but the angel came and told him, to his confusion, that he could not get them because he had endeavored to obtain them for self-aggrandizement, but that, if he would repent and humble himself before the Lord, with full purpose of heart, he would in due time receive the plates, and the Lord would empower him to bring forth his great Work of the last days. Joseph Smith has honestly left this

testimony behind him. As soon as it was noised abroad that he had seen an angel, persecution arose. The angel told Joseph to inform his friends of what he had seen and heard, and they would believe his words, and they did believe him; the words of the angel were fulfilled. Here, then, testimony was prophecy fulfilled. From that time up to the present, the Work has continued to spread and increase. Since Joseph Smith departed to another world, slain by a murderous mob, we can see that many of his words have come to pass, and are now fulfilling; but it is needless to tell the Saints of these things, as they already know them, and the rest of the people are indifferent to them. Beloved Saints, I thank you for the kind reception you have given us, may God bless you and keep you in his holy Truth. To the honest-in-heart I would say, The Millennial reign has already dawned on the earth, divest yourselves of prejudice, and seek unto God for light, for depend upon it if you want to tread the courts of glory, you will have to obey the requirements of the Gospel of Jesus Christ, for he who seeks to climb up any other way than that He taught, will be accounted a thief and a robber. We bear testimony of the Truth, and if we were to testify of that which is not true, we would be convicted of perjury before God. Get acquainted with us, that you may know us and our motives. It is said in the Scriptures that the time would come when men would teach for hire and divine for money. We do not want your money. Our Elders leave their homes and families to come on missions, and sometimes when they return, they find their affairs in a very scattered condition. I, myself, disposed of a farm in order to get me an outfit to come to this country. I wish, sometimes, that I had the wealth of the world to spend in the Work of God. Since I came to these lands my heart has been made glad, because I have met with friends who are seeking to do right on every hand. The Gospel makes us warm friends, and causes the evil and wicked to become our bitter enemies. My heart is full of blessings for you, my brethren and

sisters. I can sympathize with those of you who are in adverse circumstances. Let us be united in doing good. I want to see the kingdom firmly established on the earth, the Zion of our God brought forth, and

all come under Emmanuel's sway. Then shall there be liberty of conscience, and peace shall extend from the rivers to the ends of the earth. Amen.

THE ACQUIREMENT OF INTELLIGENCE AND WISDOM.

It is generally understood, not only by the Saints in Zion, but also by the Elders of Israel who are abroad in the earth preaching the Gospel, that all knowledge and intelligence that has been revealed by the Almighty from the heavens, must eventually be given to the Saints of the Most High, as they are the legal possessors; and, while they are scorned and derided by their enemies, they are planting the standard which will revolutionize the world. As the Poet says, "God moves in a mysterious way his wonders to perform," &c., but how plainly manifest is this to his children when their minds are lit up by the Spirit of revelation, and they look forward to a time when all the wisdom once possessed by the Gentiles, reverts to its legal heirs.

Our aim, at this time, is to show how the great Work is to be accomplished. From proofs which are patent to all, it will be seen that God works with the material he has on hand. When Lehi left Jerusalem with his family, and arrived at the great waters, God commanded him to build a ship, that they might cross to the promised land. His son, Nephi, had sufficient faith to obey the Lord, and yet, inexperienced as he undoubtedly was, despite the contempt and sneers of his elder brethren, he built a vessel entirely—one that bore them "safe to the promised land." From the virgin ore he made iron, the forest trees he fashioned into timbers, and with his own hands, directed by the wisdom of the Almighty, he succeeded in his apparently insurmountable task.

If Nephi had given way to unbelief, like Laman and Lemuel, no vessel had ever been built for their transportation, and the Lord would have withheld, for non-compliance with his

commands, the blessings promised unto them. In this instance we see it took manual labor to do the work. God ensured success if they had faith to undertake it. This single instance shows how God accomplishes his Work, and we think to cite a case already past, is an excellent method of conveying to the minds of our readers ideas of similar events yet future, a finger-board which cannot be mistaken. All true knowledge is given by our Father in heaven, and when the Spirit of the Lord quickens man's understanding, every day's experience brings him nearer the pure fountain of intelligence. In this light do we view the Elders of Israel. Through them He purposed gathering in the combined knowledge of the world, and He will give them power to accomplish this provided they labor like Nephi, nothing doubting, for God has spoken. Many of the sectarians believe that when Jesus appears, matters of dispute will be taken away—that all people will know him and immediately become reconciled one with another; but that until he does come, they can disagree and cavil over his words and those of his Apostles, up to the very hour of his second advent. Amongst us, as a people, this doctrine is simply folly, for we know those who receive the welcome plaudit of "Well done, good and faithful servant," &c., must labor most faithfully for it, like Abraham of old; and yet, some portion of the Saints are (not wilfully, but ignorantly,) cherishing ideas which cannot bear the scrutiny of reason with any more probability of success than can the popular fallacy which I have previously mentioned.

The Scriptures inform us that all men are to be judged according to their works. From this standard we

will view the characters of some who are seemingly strong in the faith. In our visits amongst the people, we have casually picked up the STAR, or perhaps the JOURNAL, the outside begrimed with smoke and dirt (probably they are the issue of weeks previous), and the inside almost as free from such particles as when they left the press, so careful are they of the words of the Almighty, that seemingly they deem it sacrilegious to desecrate the pages with the horny hand of labor. Other works of the Church are also neglected, and they suppose that once reading a revelation is sufficient for them to thoroughly comprehend the meaning of its Divine Author. No persons ever act or feel in this manner who are in the faithful discharge of every duty. If they attend church and pray unto God fervently, he opens their minds, and they are able to comprehend, to some extent, the vast amount of knowledge yet to be acquired by the Saints of the Most High. God gives unto us wisdom to aid our circumstances here on the earth, and we are as children that have scarcely learned the first letters of the alphabet. Now, for us to neglect to treasure up that wisdom and intelligence which the Almighty tenders unto us in this sphere of life, will be to place ourselves in the same position that a child would be in when presented the 4th reader instead of the alphabet. He could not fathom a single idea contained therein — no intelligence would shine from the printed page — and so, if we neglect our privileges here, we cannot continue in the same class with the faithful.

The Elders have great facilities for gaining a thorough knowledge of human nature, and this we consider equal to a complete knowledge of letters; a man thoroughly versed in these things only wants the Spirit of the Lord to become a second Paul. True, the Elders have many privations to endure, but they serve to strengthen

them, by keeping before their eyes their entire dependence on a superior Being, and they fully appreciate the good when received. Royalty cannot fully appreciate the luxury which surrounds it on every side, no more than he who has never experienced a moment's sickness can fully appreciate health; it is the knowledge we gain here in this world that will make us understand the goodness of God when he crowns us with immortality, and gives into our possession all things.

Ingratitude is one of the basest of crimes, and the children of men would be guilty of this unless prepared by the education they obtain here. It is presumable that the Elders, without exception, pray in secret to the Lord that they may be mighty in expounding his Word to the world. This is right, and also is a duty required by the Lord. The sure and never-failing method in which to gain this point is, shun the very appearance of evil — seek to learn from good books and profit by the experience of to-day. Unitedly the young men of Israel can carry all before them, and the time it takes to educate one will educate all of us, if we apply ourselves equally to the task. We say unto the young men who have left their homes to preach the Gospel, Seek, by every laudable means, to gather intelligence. God requires it of you and of me; and if we will not do as he bids us, others will be found who will do so, and who will gain what should have been our place. This is the manner in which God intends gathering the wisdom of the world to Zion; and when the Saints are sufficiently imbued with knowledge, our Savior will make his appearance. "Then will the knowledge of God cover the earth as the waters do the mighty deep," and,

When that great day is ushered in,

May we each bear noble part,
With songs, join in the glittering train,

From Jesus ne'er again we'll part.

B. Y., JUN.

Many regard themselves as moral, disinterested, truthful and gentle, merely because they inexorably insist that others shall be so.

The man who is perplexed by religious doubts, should be advised to cure himself, not by the physic of reading and controversy, but by the diet of holy living.

KEBLE.

W. Bradford.

PURITY OF THE GOSPEL.

BY ELDER SEPTIMUS SEARS.

The human mind appears to be so formed as to be continually stretched out in meditation upon something pertaining either to our present existence here upon the earth, or wandering back to the time when the spirit had not an existence in a fleshly tabernacle. It is either reviewing the past, or attracted by some object of interest pertaining to the present, or looking forward with anxious expectations to the unknown future, and forming in the imagination things which may, or may not transpire in time to come. Thus it is constantly engaged in profitable or unprofitable contemplation. It is by no means an unreasonable assertion to make, that the future destiny of an individual is often determined by the things the mind is allowed to dwell upon. A thought is first conceived in the mind, and from it arise actions. If an evil thought is conceived and harbored, it will lead to evil actions, and *vice versa* it is the same. If the mind is constantly ruminating upon base and immoral things, it is likely to lead the person thus indulging into practices of a wicked and demoralizing nature, and, if not curbed, may eventually lead such a person to place a low value upon virtue, and he or she may become so habituated to indulging in sinful practices, until that monitor within, called conscience, will become so seared and hardened, that it will cease to perform its necessary functions, having been repeatedly disregarded when it has sought to admonish. If a man's mind is always bent upon the acquirement of riches, it will naturally create such an intense desire within him to possess wealth, that anything else will, to a greater or less extent, be lost sight of, and that unnatural desire will become the prevailing feature of his character. If the mind loves to dwell upon purity and holiness, and is encouraged in these meditations, the result will naturally be that the soul will become enlarged and the mind ennobled and expanded,

and the effects thus produced will have a tendency to make man what the Creator intended he should become when he endowed him with the wisdom and intelligence he possesses.

There is one topic upon which the human mind can at all times meditate and derive benefit therefrom. It is a theme which will always lead to purity of thought and exalted action, and will cause those who make it their constant study to hate vice and love virtue. Because, while it shows vice in a form really disgusting and loathsome, it throws a light upon virtue which makes it appear truly admirable and lovely. It is the Gospel of Jesus Christ which has within itself purity and perfection—a plan so devised that it will admit of no improvement by the wisdom of man, for it emanates from the fountain whence comes all wisdom and intelligence that man ever did or ever will possess. If we take it as a whole, or dissect it and take its principles one by one, and analyze them, we see upon every part stamped indelibly the mark of perfection. It has emanated from God, and bears upon every feature the impress of Divinity. The more the human mind becomes familiarized with it, the more it will as a system be admired. The soul will be drawn out in adoration to the great Creator and Designer of such a glorious plan for the redemption and final exaltation of mankind. It is in itself so Godlike, that every one who has implanted within them the attributes of the Deity, much as they are made acquainted with it, appreciate and revere it. It testifies so strongly to the perfection of that infinite Being whose coming it precedes and foretells.

Reflecting men in looking upon the degradation the human race have fallen into, the rapid growth of vice upon the earth, and the rapidity with which the so-called Christian world is sinking, apparently, into irretrievable ruin, have formed societies and striven, though not very successfully, to raise

the mind of man from the grovelling things of this wicked world, to the contemplation of things that will enoble his soul, and cause him to return again to something like what he was when first placed upon the earth to perform the mission assigned him by his heavenly Father. There was a time when the ignorance of the people generally, was thought by some to be the reason why they were so rapidly sinking unto sin and iniquity, and therefore, during the last century, many schools and academies and literary institutions were founded, and religious systems one by one sprang into existence, with a view of giving the poor greater advantages in education, and also in religious teachings, than they previously had. But has this stopped the current of human degradation? It is a lamentable fact that these advantages which might, if rightly applied, have been of inestimable benefit to society, have been abused, and apparently have served but to propel men on with increased velocity in their downward direction. The expectations of religionists and of philanthropists have not begun to have a realization, and it must be admitted, that with all the labors of religious teachers, society, religious and non-religious, is travelling the downward road, giving unmistakable evidences that human wisdom, unaided by God, has, until the present period, been entirely unable to devise measures to check the tide of iniquity which flows on so rapidly and uninterrupted, and place man upon that path which will lead him back into the presence of his Maker. The eloquent discourses so often listened to seem to be like "sounding brass and a tinkling cymbal," apparently making no more impression upon the minds of the people, which shows there must be something radically wrong somewhere. There doubtless have been and still are many good men, who desire to benefit their fellows, but they too often defeat their own object by not listening to the duly authorized servants of God, preferring to experiment with their own wisdom without the interference of our Father. But the Lord seeing the state of his children upon the earth, and the

futility of human efforts to regenerate themselves, was moved with compassion towards them, and condescended to reveal the Gospel in all its purity, pointing out the road to eternal felicity. As soon as this Gospel message was announced to the world, and men dared to declare again that God had raised up a Prophet in fulfilment of the predictions of his servants who lived in ages past, the very ones who pretended to be first and foremost in the great cause of human redemption, immediately commenced to oppose the plans of the Almighty, and placed a wrong construction upon the principles of truth; and they have labored assiduously to show, by their superior wisdom, that He could not be the Author of such a work, there being not the slightest necessity for His interposition. They commenced to dictate rather than to be dictated to by the Almighty. Our enemies have published it to the world, that the teachings and practices of the Latter-day Saints are an abomination to the Lord, and are calculated to deprave and debase the human family—to rob man of every virtuous and moral principle. They have asserted that polygamy is only to give license to licentiousness, and to serve as a religious cloak beneath which to practice all manner of abomination of which it is possible for the human mind to conceive. But if the people will look at the religious world, where there is said to be so much enlightenment, and witness there the depravity which exists, they will find but little cause to talk against a principle as pure in itself as polygamy. It is one of the links which forms the chain of the Gospel, and one of the principles which God has revealed that his purposes may be brought about upon the earth, and, if properly used, will have a tendency to put down immoral practices. By it the moral standard will be raised, and virtue, instead of being scorned and ridiculed, as too often is the case at the present time with Christianity, will be estimated at its proper worth. But those whom the Adversary of all Truth makes use of to carry on his work and perpetuate his reign, are ever ready to take advantage of what the Lord reveals for

the salvation of his children, and they place their own construction upon them. But to the pure-in-heart the Gospel shines in all its brilliancy, enlisting their attention and commanding their admiration. They *know* that it is not a "cunningly devised fable," but a system of purity and holiness worthy of the attention of the great and noble as well as the meek of the earth.

If the Latter-day Saints live in accordance with the teachings they receive, they will never do anything wrong, and the purity of the Gospel will be exemplified in their conduct, for it teaches them to be honest, chaste, virtuous, and kind to all—to carry out that golden rule of our Savior, Do unto others as they would that others should do unto them. These things the Saints are endeavoring to carry out in their lives, and they will compare favorably with any community upon the earth. A cause is to be judged from the effects it produces. In this manner we are able to judge of the Gospel, and to see its purity. If we take a cursory view of the Gospel and those who have received it, we can see the good it has done them. We perceive a steady but gradual improvement. They advance step by step up the ladder which leads to purity and perfection, leaving the sinful practices of the world to follow something nobler.

We do not wish to state that because the Gospel is within itself pure and Godlike, that all who are connected with it are the quintessence of perfection, for they are not. Jesus said the Gospel was like a net cast into the sea, which brought forth

fish of all kinds. But there has to be a day of trial, when everything that is not pure will be removed, and nothing but the pure will remain; and many who may to-day help to form the body of people called Latter-day Saints, will not be able to pass through the fiery ordeal which lies before them; and even those who may be able to live so as to gain celestial glory, may to-day be guilty of many follies, and at times act inconsistent with their profession. But that does not alter the purity nor truth of the Gospel as a system, nor diminish its power one particle; it remains unshaken. When men do wrong, it is a departure from, and not an observance of the principles of the Gospel. It would be inconsistent to suppose that the Truth would have such an effect upon a man as to change him in the twinkling of an eye, or during the short period it takes to perform the ordinance of baptism. It would be just as consistent for a man to expect that the first day he sent his son to school, he would become perfect in all the branches of education. The parent looks for no such result, but expects his child to advance step by step, and looks for his proficiency to be proportionate with his teachings. So it is with the Lord and his Gospel. He expects his children to advance as the principles are taught unto them. He reveals here a little and there a little; and just in proportion as these principles are observed will they benefit mankind, and cause them to assimilate nearer to the pattern which was set them by the Savior when upon the earth.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 792.)

HISTORY OF

WILLIAM E. MCLELLIN.

"William E. McLellin was born in the State of Tennessee, supposed in 1806. He heard the Gospel preached

by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson co., Missouri, in the summer of 1831. He wound up his business and followed them to Jackson co. While on the

way he was baptized and ordained an Elder. He visited Kirtland, Ohio, in the Fall.

At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation (dated Oct. 1831. Doctrine and Covenants, 3rd European edition, page 233, sec. 75.)

The history of Joseph Smith says that "William E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world."

In the winter of 1832-3, he performed a mission, in company with Elder P. P. Pratt, through Missouri and into Green co., Illinois, where they preached with much success.

In a revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellin."

He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay County Committee, in trying to settle the Missouri difficulties.

July 3, 1834, he was chosen one of the High Council in Clay co., Mo., and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio.

He was an assistant teacher in the school of the Elders in Kirtland, during the winter of 1834-5.

He was chosen one of the Twelve Apostles, at the organization of that Quorum, and appointed one of their clerks.

On the 27th and 28th of March, 1835, he held a public discussion on the divinity of the Book of Mormon, at Hunsburg, Geauga co., Ohio, with J. M. Tracy, a Campbellite preacher. On the 29th Joseph Smith preached

at the same place, after which six were baptized.

With the Quorum of the Twelve, in the spring of 1835, he went on a mission to the east, and baptized five. While upon this mission he wrote a letter to Kirtland, casting censure upon the Presidency, for which he was suspended from fellowship.

Sep. 25th, he arrived in Kirtland, and on the same day met with the Council of the First Presidency, when he confessed, was forgiven, and restored to fellowship. X

He attended the Hebrew school in Kirtland during the winter of 1835-6, and officiated as clerk of the Twelve.

He came before a Bishop's Court on Friday, May 11, 1838, where he said he had no confidence in the Presidency of the Church; consequently, he had quit praying and keeping the commandments of the Lord, and indulged himself in his sinfln lysts. It was from what he had heard that he believed the Presidency had got out of the way, and not from anything that he had seen himself.

He was cut off the Church for unbelief and apostacy.

Since he has been cut off from the Church of Jesus Christ, he has tried to establish a church of his own, that he might be the head thereof, but without success.

He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of the following property:—one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of valuable books, a horse and gig, harness, saddle, bridle, &c.

While Joseph was in prison at Richmond, Mo., McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet. Permission was granted on condition that Joseph would fight. The sheriff made known to Joseph McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms.

McLellin was a man of a superficial education, though he had a good flow of language. | He adopted the profession of medicine."

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 17, 1864.

THE RELIGIOUS NATURE OF MAN USED BY SATAN AS A MEANS OF HIS OVERTHROW.

MAN is naturally and pre-eminently a religious being. As his intelligence is greater, and as his reasoning faculties are more perfectly developed than are those of any other portion of the animal creation, so proportionally is intensified his desire to worship a superior Being. He views life, and from what he sees and knows he establishes hypothesis, and reasons to higher and more perfect laws than those with which he is conversant. He perceives that even upon this earth intelligence is classified and ascends in regular gradations from the lower to the higher order of existences, and from this fact he establishes in his mind an axiom or a belief, that this ascending scale of wisdom cannot possibly end with human life upon this earth, but must penetrate beyond the known, to that state of which we know nothing but by the revelations of the Lord and that true light "which lighteth every man that cometh into the world."

From his knowledge thus acquired of the existence of a Supreme Being, arises man's desire to worship him, for he cannot look upon anything more mighty than himself, without accrediting to it the power to injure him, should the necessity or the desire of doing so once be formed. Hence, strange forms and ceremonies are instituted among men, to propitiate the favor and to turn away the wrath of whatever being their superstition may lead them to venerate and worship. Free agency being one of the inalienable rights of man, he has used it in the freest and widest sense, and has pushed, even beyond the verge of impiety, his researches into the will and purposes of the Almighty.

Satan, the arch enemy of the Son of God, is a subtle as well as an unscrupulous adversary to all principles of truth. He knows all the weak, as well as the strong points of man's character. Determined upon the accomplishment of a certain purpose, the overthrow of the kingdom of God, he will stay at no means to bring it about, and he pitches upon those salient points which bear the closest resemblance to virtue, but which conceal the rankest vices. There is outwardly but little difference between the resemblance of hypocrisy and true religious fervor. So long as he can get man to pass by the substance and grasp at the shadow, he is content, for that is upbuilding his kingdom and not

that of the Father, and one volunteer to his ranks lessons so much, relatively, the strength of his opponent, and furthers his own nefarious designs.

We thus see that it is upon this religious element, underlying all the nature of man, that Satan works, and that it is from the misapplication of a really virtuous and exalting desire, that he hopes to overthrow the Gospel plan of salvation. So far he has, in the history of mankind, been eminently successful in his designs, but a change must necessarily ensue. We see upon the earth at the present time hundreds, nor would we be far wrong did we say thousands, of different religions, sects and parties, all more or less actuated by the same desire, but directed by different degrees of intelligence and of light. The Bramin, the Buddhist, the Mussulman, as well as the more enlightened Christian, each believe in the existence of a Being powerful and omnipotent; but they do not worship him in a similar manner. The Bramin believes just as sincerely in the performance of certain pilgrimages, and strange, unnatural rites, as does the Mussulman in the sanctity of his prophet, Mahomet, or the good Catholic in the telling of his beads and in the efficacy of his confessions. But will the performance of those things procure unto mankind salvation and exaltation in the kingdom of God? We unhesitatingly and unreservedly say they will not, for there is unto the children of men but one God, one Christ, one faith, one baptism, and strait is the gate and narrow is the way that leadeth to eternal life, and few there be that find it. Who, then, is the originator of those delusive systems? Why, Satan, for he knew that the nature of man would never be satisfied without some system of worship, and to still the cravings of nature and the cries of conscience, he introduced them upon the earth.

Satan cares not how near man comes to the true manner of worshipping the Father, so that he fails in some particular part. He knows that so long as man possesses not the true keyword, he is as securely debarred from heaven as though he were still more ignorant? So long as man has not progressed so as to no longer be subject to sin and death, so long has Satan it in his power to tempt him, and if unwary, to cause him to fall from his high estate. But, let him once master, or in other words, let him once overcome sin and death, and they no longer possess power over him, and Satan finds not the elements upon which he is accustomed to work, consequently is at fault.

We find mention made, in the Sacred Book, of a "refuge of lies," which, in the last days is to be swept from off the face of the earth. A refuge is a place of safety, and as the *true* Gospel plan leads to the only eternal abiding-place of safety to be found, so are its imitations the "refuge of lies," which Satan has introduced upon the earth to satisfy the scruples of men, thus leading them captive to his will. The difference of religious belief constitutes, or forms, for different individuals, a salve or a pretext, beneath which they take refuge from the scorpion stings of an accusing conscience. They may not, perhaps, count or look upon their principles or professions as lies, but they are none the less disastrous unto them than if they were; for, though it may be blindly, they are following a path which leads them to the frightful abyss of perdition.

But, the day is to come when this "refuge of lies" is to be forever swept away, and we are to be known as we really are, and to know as we are known. When, instead of the uncertainty and darkness which now exist among mankind, the crooked way is to be made straight, and every doubt is to be removed from our minds. When the Spirit and knowledge of God will cover the earth

as the waters do now the great deep. When our follies will be known unto ourselves and be made manifest, to our shame, unto the Lord.

It will be at this time—on this great day of change and judgment, that man will stand before the throne of God to receive reward or punishment for all the actions he has performed here in the flesh. His eyes will no longer be blinded by prejudice, nor will his judgment be bound down by tradition, and he will know himself as he really is. If he has been sinful, he will see himself in all his deformity and loathsomeness. If he has rejected the message of salvation offered by the humble, despised servant of God, while upon the earth, he will clearly perceive his folly and its lamentable extent. He will then have no “refuge of lies” to retire to, beneath which to hide his remorse and shame, nor can he claim compassion at the hands of the Power he has impiously scorned and sacrilegiously defied. It is while under this tremendous anguish, while beneath this load of shame and infamy, that words of condemnation and of judgment will issue from the lips of Him that sitteth upon the throne; for the Revelator has said, “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

It is when mankind perceive the glory and the majesty of the great King of heaven, and while undergoing the tortures, the stings their own consciences impose upon them in consequence of seeing and realizing the extent of their own deformity and the certainty of their condemnation and punishment, that they will call on the rocks and the mountains to fall upon and hide them from the gaze of Him that sitteth upon the throne. They will in their own feelings be condemned, for they will know that they merit nought but the severest chastisement for their perverse and determined abuse of their former privileges and rejection of the Gospel. How necessary that men should build upon the Rock—that men should understand the importance of being prepared for such a day, that good actions may predominate over evil ones, and reward instead of punishment be won.

How can we, while we assert that there is but one way to a perfect exaltation, boldly declare that we alone are acquainted with it, and that all other religious systems are but departures from it, invented by the Adversary to satisfy this desire, inherent in man, to prepare for a future state? Not by the reasonings of human wisdom alone, nor by the rules the experience of academicians and reverend divines have invented as tests of godliness. It is the stress laid upon the certainty of this experience and the pride engendered thereby, that is really the greatest stumbling-block that can be placed in the way of faith. The Adversary uses this pride as a lever to move man towards the entire rejection of the Gospel. We have a greater and more infallible test of the Truth and guide to salvation, than all the combined wisdom of the learned men of every age upon the earth. We have the voice of reason, of holy angels, and the voice of God. We judge a tree by its fruits. The fruits of the Gospel are faith, virtue, union, peace, love, joy and abiding happiness. We have the voice of revelation through the influence of the holy Spirit, or by the communion of angels, to tell us the truth, and to point out the path in which we should tread. We promise this knowledge and this peace unto every son and daughter of Adam who sincerely desires and will take the necessary steps to secure it. We

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do not, however, promise this of ourselves, nor as the result of our own wisdom—it is the gift and offering of our Savior unto man. Yet, this great blessing of eternal life, eternal happiness, peace and joy, must be bought with a price—not of wealth in jewels, not by fame, station, or worldly influence, but by obedience to the simple requirements of our Lord and his Christ.

ABSTRACT OF CORRESPONDENCE.—SOUTHAMPTON CONFERENCE.—Elder E. F. Bird wrote from Southampton on the 26th ult., as follows:—“I have just returned from my visit, to the Channel Island’s Conference, where I found a people willing to listen to the instructions I gave, and I thank the Lord for that portion of his Spirit that accompanied me, and I have every reason to believe there is much good to be done there. While there I baptized one, and should have baptized several last Monday evening, if the weather had permitted. I held frequent meetings, which were well attended by Saints and strangers, quite a lively interest being awakened. Brother J. E. S. Russell arrived on the 22nd inst., and both he and myself are confident there is a good opening for an increase of the Work. It requires kind treatment and a humble spirit, and the power of darkness must give way to the glorious truth of the Everlasting Gospel.”

NEWS FROM CONFERENCE.—CARNARVONSHIRE CONFERENCE.—We have received minutes from Elder Amos Clarke, of a Conference held in Rhosllanerchrugog, on the 20th ult., at which were present—Elders William H. Waylett, W. S. Phillips, Edwin Price and Thomas P. Green, and several local Elders. Their number during the present year had not been added greatly to, but the Saints themselves were feeling well, and enjoying the spirit of their religion. The instructions given were very seasonable and well calculated to do good to the Saints.

NEWS FROM HOME.

We clip from the *Telegraph* the following items:—

THE VIRGIN AND COLORADO.—On Monday afternoon there was a meeting, at the Historian’s Office, of persons called upon to assist the Southern Mission. The house was crowded and considerable interest was manifested in the enterprise of developing the resources of the southern portions of the Territory. It was agreed that a large storehouse should be built at the head of navigation on the Colorado, for the reception and storage of goods. Shares of \$1000 were decided on, and fifteen were taken within a few minutes. Some of the merchants appeared ready to invest in a cargo of goods to be brought up the Colorado, and thus demonstrate, forthwith, the practicability of that route for importation and for emigration. It is probable that workmen will be on the site which may be selected and be at work upon the building within a few weeks. A determination was also evinced to make settlements as near to the point of debarkation as practicable. The share holders in the storehouse will convene at the Eagle Emporium, East Temple Street, on Thursday at 7 p.m.,

and the missionaries and persons called in general will hold another meeting at the City Hall, on Tuesday at 2 p.m., the Historian's Office having been found too small to accomodate them all. The missionaries now ready to start South, are not expected to be hindered or retarded in their arrangements by any further movements in this city, but to follow out the arrangements they have already made.

THE STORM.—In the northern part of this valley, where the storms often whisk things around without ceremony, the late big blow was more severe than in this city. Mr. Anson Call lost a roof, and barns and buildings in general of others were roughly handled and stripped of some particular or another. Owners of vehicles on the road, and drivers and passengers considered themselves particularly fortunate as long as they and their conveyances maintained their equilibrium, however tremulously. It is described as being considerable of an acrobatic feat to keep one's seat in a wagon in that section spite of the gusts and gales. A gentleman in last night from the north says the storm of Sunday and Monday made fearful havoc with everything. Wences down, hay stacks topless and not a particle of dust left on the road.

THE EMIGRATION.—Winter cast an ominous frown over surroundings yesterday morning, shaking out a more than desired quantity of snow on the mountains and melting a part into a gentle rain, in the valley. A great many wishes &c., have been "offered up" that the entire emigration might reach here before the "storms" begin to pay their periodical visits. Capt. Snow's train is still behind, and we would be pleased to note its safe arrival, which we hope to be able to do in a few days. The Bishops and their assistants have had a stirring time since Capt. Hyde's train got in, enormous quantities of meat, pies, bread, potatoes and other consumables having been "taken up" through the Wards and "put down" with considerable gusto by the arrivals on emigration square. Such material comforts are very acceptable after "enjoying" a trip over the plains and through the mountains and arriving with the thermometer ranging downwards with chilling celerity. We paid a visit to the "square" yesterday afternoon and found Col. Little and "everybody" busy ministering to the wants and comfort of a few of the emigrants who still remain there, waiting opportunities of leaving for other parts of the Territory. Comfortable tents are ranged in goodly order and the occupants seem pleased with and appreciative of the care bestowed upon them. Every credit is due to Bishop Hunter and his counsellors, and to the Bishops generally and all who participated in the affair. Apart from anything of a religious character, the act is one that speaks to the best feelings of human nature and is worthy of commendation from everyone who admires and appreciates deeds of charity and kindness.

Captain Snow's train got in on the evening of the 2nd of November.

C O R R E S P O N D E N C E.



✓ **AMERICA**
Great Salt Lake City,
Oct. 19, 1864.

Presidents Daniel H. Wells and
Brigham Young, Jun.

Dear Brethren.—Your welcome fa-

vors (brother Brigham's of August 17th, and brother Daniel's of August 27th) have both been received and perused with interest. We have been almost entirely interested in the east, for some months past, and have been almost entirely interested in the west, for some months past. We have had no word of any kind from you, and are anxious to know what has been done.

the letters mentioned are the only ones which have been received from you since your arrival in England. The information which is contained in your letters respecting your health, movements since reaching your field of labor, and its general condition so far as you have had opportunity of observing it, is satisfactory and pleasing.

My last to you was written August 31st, just as I was on the eve of starting on a trip to our southern settlements. That letter I have had duplicated, and send it herewith, thinking that, through the irregularity of the mails, you may not have received the original. As I then contemplated, I started on the 1st of September, accompanied by brothers Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow and Franklin D. Richards, of the Twelve, from this city, and brothers Orson Hyde, Amasa M. Lyman and Erastus Snow joined the company on the road. Besides these, there was a large number of other brethren along, and as we passed through the settlements, there were constant accessions made to the company. We held meetings in the settlements both going and returning; thirty-seven settlements being visited, and one hundred and twenty-four discourses delivered. From Cedar City we travelled via Pinto Creek to St. George, and crossed from there through Washington City to Toquerville. From there we travelled up the Virgin to Grafton, returning to Toquerville. As we came back we passed through Sanpete, and in coming down Spanish Fork kanyon to Springville, on our way home, we had an escort of about one hundred vehicles and three hundred horsemen. The Saints in the settlements enjoyed our visit very highly, and the teachings which were imparted unto them by the various speakers were rich and edifying, and such as were adapted to the circumstances of the people. We had a brass and stringed band of music which accompanied us from Nephi on our entire route south, which enlivened our journey and was very agreeable to the people. On our return to the City, on the 29th ult., we had the pleasure of meeting my son

Joseph A., and the brethren who travelled in company with him, near the Mousley farm. He and his company came in from the east simultaneously with myself and company from the south, and we thus met and proceeded to my office together.

Our Semi-Annual Conference commenced on the 6th inst., and continued until the evening of the 9th. The weather was very propitious, admitting of a general attendance of the Saints, and the Conference was very numerously attended. The Spirit of the Lord was abundantly poured out upon speakers and hearers, and all rejoiced together. This Conference has been one of the best that we have ever had; much precious instruction has been imparted, which, if treasured up and practiced by the Saints, will be of invaluable benefit to them.

At one o'clock in the afternoon of the 10th instant, the members of Zion's Camp met in the Social Hall, and partook of a fine dinner and supper prepared for them by Bishop Hunter and his Counsellors. The assemblage did not separate until about two o'clock in the morning of the 11th. Dancing was carried on with great spirit in the early part of the meeting; but, later in the evening, addresses from various ones of the brethren were listened to with great interest, and were preferred to the dancing. It was a very pleasing and highly interesting re-union of Zion's veterans for the first time in thirty years, and many reminiscences of the journey of the Camp were dwelt upon, which excited varied emotions in the breasts of those who were present. The meeting was so much enjoyed that we all felt that the Camp should in future meet once a year, and it therefore adjourned until the same day next year. There were fifty-four men and four women present at the meeting, out of the sixty-three known to be in the Territory who went up to Missouri in Zion's Camp.

My son John W. Young and Elder George Q. Cannon arrived in good health and spirits in this City on the 10th inst. They were the first through passengers—with the exception of Ben Holladay and Warren Leland—from Atchison since the interruption of the

stages by the Indians. The stages are now regularly running through, from that point to this, without any serious interruption.

The Indian difficulties at the lower end of the road have not interfered with the travelling of our companies. Captain Preston's train (the first ox train) reached here Sept. 15th, Captain J. S. Rollin's on Sept. 20th, Captain William S. Warren's on the 4th instant, and Captain Samuel Canfield's on the 5th inst. There are two trains still on the road (Captain William Hyde's and Captain Warren S. Snow's) which are expected to reach here on the 26th and 29th inst. By a telegram from brother Joseph W. Young, dated Ham's Fork the 16th inst., I am informed that Captain Hyde's company was then there, and Captain Warren S. Snow's was expected to encamp that evening at Green River. Brother John L. Smith arrived from brother Hyde's train to-day, in good health, and reports that the sickness which has been rather prevalent in that train is decreasing, and it is probable that as soon as they can reach our settlements and obtain vegetables, it will entirely disappear. By letter from Captain Warren S. Snow, we learn that Elder John M. Kay died on the 27th of September, after an illness of about three weeks. Just before his decease he appeared to be improving in health, and hopes were entertained for his recovery; but these were doomed to be disappointed.

It is our intention to immediately select brethren and send them down to the head of navigation on the Colorado River, near the mouth of the Rio Virgin, to establish a settlement and build a storehouse there. We contemplate the probability of our emigration coming to this Territory, sometime hereafter, by the way of Aspinwall and the Isthmus of Panama, and from there up the Pacific to the mouth of the Colorado, and thence by steamer to the before-mentioned settlement, if everything works favorably. For the speedy transit of the emigration

by this route, it may be necessary for us to purchase and own our own steamers, unless, indeed, a suitable class of vessels can be chartered, at satisfactory rates to perform the service; but this is an after consideration. The best time for the emigration to leave England and have an early start by this route, should it be adopted, will doubtless be in January and February; but this is a matter that we shall not act upon at present.

By a letter from Joseph F. Smith, recently written from the Sandwich Islands, we learn that a friendly chief there—he who owned the land on which the natives gathered, and where Gibson has been operating—has offered the brethren a good tract of land, suitable for a plantation and settlement, on the Island of Hawaii, consisting of 15,000 acres, for \$3,000. I have written to brother Joseph F. that, if the land be as good and as suitable for a plantation and settlement as represented, to close for it, and draw on me for the amount.

Brother Francis A. Hammond, who is familiar with the Islands and the people, has been appointed a mission to those lands. He will establish a tannery there, and as fast as practicable, commence the cultivation of cotton and sugar-cane, and other productions. An effort will be made to gather the people, and to teach them to labor and to exert themselves for their own support and development and exaltation, temporally and spiritually. Brother Hammond will probably take stage from this place and proceed by the quickest conveyance to the Islands. If we carry out the contemplated mission, his family and some few others will follow.

Praying the Lord to bless you and your co-laborers with all the qualifications and power necessary for the proper magnifying of your high calling, and desiring you to accept my love to yourselves and families, in which brother Heber joins, I remain as ever your brother in the Gospel,

BRIGHAM YOUNG.

THE MIND.—The Almighty gives mind, man can only give example and education. The natural minds in men are like the natural fields in agriculture. There is every degree of fertility, but they will all grow noxious weeds unless cultivated and cared for.